

Eckhart Tolle video FreedomFromTime-sd

[Speaker 2] (0:20 - 0:34)

Sunrise, another new morning we celebrate.

[Speaker 3] (0:35 - 0:42)

We are the new man.

[Speaker 2] (0:49 - 2:00)

Sunrise, over the mountain, spreading your light over the land. We are still here.

[Speaker 1] (2:21 - 53:50)

Make sure you are not half gone already. Are you going back into reality or unreality? Be careful that your life isn't reduced to becoming, to being no more than a bridge between past and future.

Always coming from there and going there and being pulled along the stream of time. As often as possible, break the continuity of past and future, the stream of time. Access the timeless dimension in you by singling out this moment.

Mostly, if you stop anybody anywhere, go to a big city and you ask them, what are you doing? They'll tell you the story of where they've just come from and where they are going to complete that movement. I've just come from this important meeting and now on my way to the airport and catch a plane to go to an even more important meeting.

On which my whole future depends. That's usually what you get or whatever other answer it may be. I'm going to spend another boring day in the office to keep myself and my family alive.

Or you can ask somebody sitting on a bench and he says, my whole life has gone to pieces. And there's no point in carrying on, that's why I'm just sitting here. There too, the story absorbs your life.

And if you could single out this moment, it doesn't reduce your effectiveness in this world. But brings in aliveness and a higher intelligence. Yes, you're on your way from that meeting to the other even more important meeting.

But what about now, this moment? The car stopped at a traffic light. Window is slightly open.

The bird is sitting on the branch of a tree. And you hear the sound of the bird and the sunlight. Feel yourself breathing and the aliveness inside you, the presence that you are.

And the reality of now always exists outside of the story that you carry, which is no more than the sequence of thoughts in your head. Yes, that is there also. Of course, it's one dimension of life.

But if that's all, then your life is greatly reduced to an ultimately unreal world of concepts. It's very much like an inferior work of fiction that exists only for its structural tension, but no deeper content in it. You know works that are very interesting to read, you know what's going to happen next.

But once you've read that book and you know what happens in the end, you would never go back to it, it would be completely pointless. Because you now know what happens, you know the end. It exists without any depths, only you're reading it with a structural tension, it's pulling you along, you want to know what's happening next.

If anybody told you before you got to the end of the book what happens in the end, it would have destroyed the whole thing for you. And that is just a work of, many works are just fiction to keep your mind busy and to give you a reflection of your own life. What's next?

What's next? Want to know the outcome? And then if somebody tells you they all die except for this character, no don't tell me that, you've spoiled it all.

Because beyond that there's nothing on the page except the tension towards the next moment. But the character lacks depth, everything, every description lacks depth, so there's no point in reading it again. If you read a true work of literature, there may be some structural tension also there, sometimes one dimension in it, but every page has a richness to it, and you could dwell on one descriptive passage of a character or whatever for a long time, you can go back to it, read it many times, the outcome is not that important.

There's the depth every moment, and that means it's a work of literature, that nobody knows exactly where the borderline is, and in some works you say, well there's some depth there, you know, is it just fiction or literature? Was it cheap fiction or is it great literature, the extremes? And so your life, is it cheap fiction?

If you're only interested in the next thing, it becomes cheap fiction. Lacking any depth, and unfortunately, many lives, people's lives, have become that. What's the next thing?

And in the end, of course, you die. It all resolves itself, eventually. All the problems finally get resolved, they have to, because everybody who's involved in the fiction is going to die, including yourself.

Oh, it all works somehow. But that is the reduction of one's life. You live on the surface, it's just the surface of things.

So that's another question you can ask yourself. What is the story at this moment of me? You see the story, and then you go beyond the story, underneath the story.

Now the story is a sequence of thoughts. It's always the next, the next, the next. Now thoughts are quite far removed, further removed from being, than the immediacy of, for example, sense perception.

Sense perceptions in themselves, of course, are also fleeting, are forms that arise in your consciousness. And there are some spiritual schools that despise sense perceptions, even beauty. They say, don't look, it's all impermanent, it's all really unreal.

It's all, don't look, no beauty, just be totally within. You could do that. But there is a beauty in sense perceptions, but the beauty that you see, if you are present, isn't really the form in the form, even the beauty of the flower.

Beauty is always something that you, is deeper than the form, in whatever you look at. It's not just the external form. And you can only see beauty, if you see it through that in you, that is deeper than the form, which means, the form is thought.

So when you're only thinking, immediately thinking about what you see, you don't really see beauty. You attach labels to something, there's no response, you cannot. And that's why many people go through, their lives are devoid of true beauty, they're not present enough to see it.

They may superficially glance as they're walking through a park, oh, pretty flowers. A momentary, they haven't really looked, they just have a distant memory, maybe once as a child they looked at a flower and realized it was beautiful. Oh, the nice pretty flowers.

Okay, what's the next thing I have to think about? I'm going there, it's so important to get there, to get this done. Oh, that's nice.

It's a fraction, and even in that fraction, they're not really seeing it or hearing it or feeling it, the other senses, certain senses are very much neglected, of course, for modern, for contemporary humans. The predominant senses are seeing and hearing, and the other senses are touching, tasting, smelling. While tasting, or even tasting, not many people are truly aware of the food, the taste of the food.

Smelling, you can smell the freshness of the air, you have to be present. Touching, touch something and feel the touch of a fruit, of any object in your hand, another human being, and be simply present with the touch. You're closer to being through sense perception than you could be through thinking.

That's why the first step towards being is to go from the abstraction of thought to the immediacy of perception. And then from there, it's only a little step to realizing the depth that is there that makes the whole perception possible. The depths of presence, of

beingness, of I am, of ultimately yourself as the one who is perceiving.

You feel yourself as the field in which the perception occurs. So to become conscious of sense perceptions, including the neglected ones, smelling, smelling the air. If you observe a dog, which I've been doing more often recently, you realize they inhabit quite a different reality.

It seems that 70% of their reality consists of smells. It's the first thing they go to, the first to find out about things and people, whoever is there, whatever is there, the first thing they go to is they smell it out. And then probably the next one is hearing.

And the third one may be seeing. And many animals are like that. So they perceive the world differently.

The predominant perception is smell. And there is a richness there that we could never even conceive of, of smells, of different smells. Humans can't, maybe we had it once, we can't retrieve that.

We can't be happy enough if we can smell the freshness in the air, the moisture of the, after a rain shower like yesterday, the moisture that rises from the ground. It smells, you smell the earth, the aliveness of it. So as much as possible, step back out of the story, which is there anyway, it is unfolding between past and future, and then unfolds the story of me.

Between past and future, there's the movement of time that eventually consumes you as that form, does something to you like some dreadful disease, the flux of time. Eventually you shrink and get old, and you wither and it looks as if everybody were in the grip of some disease. What is the name of the disease?

What are you suffering from? Time. It's been diagnosed as fatal.

It's only a question of time when it's going to end. Oh, as one man wrote to me the other day, he worked out mathematically, he had this image of somebody jumping off an inconceivably high cliff and then falling. And the fall takes 80 years or 85, it's the average age, before he or she hits bottom.

And he works out how many kilometers he falls in 80 years. I don't remember the figure. But as far as the form is concerned, which includes your story, it's destined to hit the ground eventually.

And all problems are suddenly solved. But there's more to who you are, fortunately. If that were all, and everybody deep down knows that that is not all, otherwise they would all be jumping out of the windows already.

What's the point? And even to be aware of how fleeting all that is on the level of form,

even to observe that and to acknowledge that and to see that, wow, this is amazing, that is already a spiritual thing to do. The simple awareness of mortality, the awareness of impermanence, the awareness of the fleetingness of all forms, there's already a spiritual dimension present.

So you can watch a film, I saw a film recently, whose main subject matter seemed to be death. It was about three women, different ages, living, one a novelist, one a contemporary woman who is reading a novel, I can't remember the details. But it was basically about impermanence and death.

And some people say this film is depressing. No, if you truly see it, it's already spiritual. Anything that puts you there as a witness of the impermanence of things, and some films can do that, or some works of literature do that, you become the witness of things, the short-lived nature of human sins.

And when you are there as the witness of that, without even ever having to say or think about anything else, the spiritual has already arisen in you. Because it's the awareness that is formless. The formless in you is the aware presence that is aware of the short-lived nature of all forms.

That's why the contemplation of death ultimately is already a spiritual thing, when you allow it to be. Of course, on one level, something in you says, oh, ooh, and when you imagine yourself that you're in free fall, and you don't know how many kilometers, thousands of kilometers you're away from the bottom, nobody knows. Ooh.

And yet, when you contemplate that, it's almost liberating to see. It's all relatively insignificant because it's all destined to dissolve quite soon. And then the entire world becomes only relatively important.

It loses its heaviness because it's all smoke. It's all like clouds. Temporary formations.

And clouds are very temporary. If you watch a cloud, it has one shape, one moment, and then a different shape, and then it's gone. So as much as possible, step out of the conceptual world, past, future, forms, all that which is destined to dissolve soon anyway.

Go into the immediacy of sense perception. Yes, whatever you are hearing, touching, smelling, seeing, whatever, of course, that also is short-lived. And yet, the awareness, the presence that enables you to perceive is the formless within the form that you perceive, the attention, the alertness.

So in every sense perception, there's hiding something that is deeper than the perception. We mentioned that even in a dream that looks unreal, there must be something real. Otherwise, how could the dream be?

There must be something there. And of course, yes, it's the consciousness in which the

dream happens. And the question, is the world real or unreal, should not be asked on an intellectual level.

That will just lead to a lot of philosophy with no final answer or beliefs. Your own life, what is real about my life ultimately? Is there anything real about my life?

Or what do I know for sure? Descartes, the philosopher, he asked that question. What is it that I can know for sure?

He never stopped thinking. And so he thought it's thinking, that I'm always thinking. But if he had gone a step deeper, he would have realized the sense of beingness or presence that is deeper than thinking.

The question that you are is beyond doubt. You can doubt anything. But you cannot doubt that you are.

Because it's life itself. I can't doubt, I don't know what I am. The form may be short-lived.

But the fact that there is something here that knows that the form is short-lived, there's no doubt that that has reality. There is something in you that is. There's no doubt about that.

I am, that I know. What I am, I don't know. Because that is what is to do with form.

I appear as a body for a while, and then perhaps I appear as a flower, I appear as whatever form. Perhaps the I am is in every form. What I am is the one I am.

That thing that is beyond doubt, my own being, the beingness that is here, of course it is. It's the life that I am is beyond doubt. And couldn't that be the same life and the same being and the same I am that is in every form of life?

I am the formless essence of all life. And so if you can be aware that you are aware, aware that you are, then that's enough. Aware of being, of presence, presence being self-aware through you.

You are it. And then what you are is the temporary roles that you, disguises that you go into. I'm a successful businessman for a while until you hit the ground, or the stock market collapses.

Then the psychological entity hits bottom before the physical entity hits the bottom. I'm a failed writer, whatever. I'm a failed another concept in the head.

I'm somebody who's missed out on life. Life passed me by. Where is life?

Here, now. It passed me by. It's long since gone.

And it didn't give me what I needed. So stepping out of the story, the structural aspect of

your form life, life in form, as much as possible. Then you access something that is deeper than past and future, than the form, than that which dies yourself.

And the world, the temptation of the world is, it pretends that that's all that matters. Matter is all that matters. This is important.

Thought. So it's a continuous, for a while, waking up out of being totally identified with a structural aspect of your life. The story of me, where it's coming from and where it's going.

And giving an ultimate importance to that. Relative importance. Yes, you do what you can now.

Can only do it now. Can only do at this moment what I can do at this moment. Can't go beyond that.

Past and future lose their heaviness. And the new comes in. Something that is fresh and new is always present.

You remain fresh and new, like a day that's just like today, this morning. That beautiful song that, morning has broken like the first morning. No past.

Blackbird has spoken like the first bird. No past. Absolute presence.

And if you carry past into that perception, it becomes obscured. It even disappears. And the morning is no longer fresh and you are no longer fresh and alive.

And the longer you live, identified with form and with your story, the more burdensome it gets. And the world becomes, feels stale and old and weary. Expressed in a character, I believe, in Shakespeare.

Maybe it's Hamlet, who is considering killing himself. How weary, stale and unprofitable seem to me all the uses of this world. Weary, stale, like bread that has become stale.

Weary, stale and unprofitable, meaning pointless, useless. That's how it becomes. You don't want to end up there.

And part of that is, not reducing the magnificence as the song said last night, not reducing the magnificence of this moment, the depth and the aliveness of this moment, that's all you ever have, to a means to an end, which is the story. Make it just into a stepping stone so that I can reach the next chapter, the next paragraph, in the cheap fiction of my story, of me. Oh, I'm sad.

So that simple thing, bring the alertness, wake up, become aware of sense perceptions, and that which underlies every sense perception. Yourself, the perceiver, the perceiving consciousness, the attention, in which there's no tension, attention, and just sensing the

inner body, the aliveness that is there, and becoming alert to this moment. It's no longer a means to an end.

It has a depth to it that is sufficient unto itself. And you to know that, you don't need to sit still. You may be sitting still, but it's not necessary to sit still.

You can be involved in movement and be fully present in the movement of your life. Fast movement, slow movement, be fully present in the movement. And enjoy the energy movement of this and be there also as the witness of it.

And yet you are doing what you have to do. No, you're not in a hurry. This is why you can do something fast if you have to.

You may be doing less things if you're no longer living in the mad hyperactivity of the human mind. Perhaps there are fewer things that you need to do really fast, but occasionally it is called for. You may have to move fast, and you're totally present in the movement, enjoying that without needing to arrive at the next moment.

This moment is good enough. I'm running to catch the train. It's good.

It feels good. And then you miss it. At least you enjoyed yourself.

That's why you have in Zen another famous saying, hurry slowly. Hurry is maybe fast on the external. Slow means the stillness remains inside even though you're fast on the external.

So if you have to, you can be very fast. You look at martial arts. If they have to be fast, they are very fast.

Without losing the rootedness in being. So it doesn't pull you out of being. And then when you sit quietly in your room, the dynamic aspect of being remains.

The stillness is also dynamic in you, which means you don't go to sleep when you sit quietly in your room. The stillness remains vibrantly alive. So there's in the stillness, there is a vibrancy.

And in the external activity, there's also a stillness. So you have the two polarities, or as I sometimes call it, Buddha and Clint Eastwood character. The present moment, all that would be enough.

Not remembering, it's not a means to an end. Give it fullest attention, and enjoy it. Enjoy the doing.

You can't enjoy the doing if the next moment is more important than this. Enjoy whatever it is that is required of you at this moment. The aliveness of it.

The external is allowed deeply, because it is, and then you go deeper than the form. So even if on the external it looks unpleasant, I'm wet and cold and it's windy and I want to get home. Okay, and then you bring a yes to it.

As we talked yesterday, you become a duck or wet poodle or whatever it is. And the wet poodle is not complaining. He's just wet, and then he shakes.

It's cold and wet. There's no judging entity there. It is as it is, says the dog, if he could speak.

Some of you found the morning meditations very helpful. The movement, being present in every movement. You can live like that.

And just to try a slow movement and be present is a beautiful thing to do. Just because it's not a means to an end. This arm, when this arm is here, it's not trying to get there.

It's just here and it's just here and just here and just here and just here and just here, here, here, here. Not I'm trying to get there. Here, beautiful.

So you can do that either by practicing Tai Chi or Kim's movement practice called Kim Fu Chi, which a few years ago I saw her performing spontaneously for the first time at a retreat. What is happening? It's simply presence expressing itself as joyful movement.

And there was a slow kind of dance and I saw her doing it and I said, where does that come from? It came out of presence, the joyful expression of presence. And in that moment I thought maybe what I'm witnessing is the early origin of Tai Chi.

Perhaps that's how it started with someone allowing him or herself to express spontaneously the state of presence in movement. Some people believe that Tai Chi originated when people observed the movement of animals and tried to imitate that. But I believe it was a spontaneous expression of presence.

Although, of course, if you watch animals you see a certain similarity between that being present in every movement and, for example, the movements of a cat, a cat walking. Amazing to watch that. That's Tai Chi too.

They're not in a hurry, just present. They just watch and when they watch, they just watch. They're not thinking about what's going on there.

They know what's going on and the movement continues. And suddenly there's an energy built up and they jump. You could never think that a thing could jump that high.

It's almost magic. And then they're still again. You could spend hours watching.

So if you practice movement, it's a beautiful way of learning to be not to make this moment into a means to an end. Just a simple movement. Because in the ordinary

consciousness every movement, through it you want to get somewhere.

That's more important. So just, it could be spontaneous, it could be a sequence that you follow, but the important thing is this is, this presence at every step. And if you're disabled and can't move very well, it would be enough to move your hands.

Dance with your hands. And you can make some activity into a movement that is present. A dance, wiping a table, cleaning your shoes, doing this or that, putting on a shirt.

And whenever that happens, you are interrupting the gap in the continuity between past and future in your life. There is a gap in your life in the story of me, of presence, a gap of presence. And the more gaps of presence you have, the more alive you are.

Does the story suffer? Can you no longer continue writing that fiction of me? No, you can.

But it will become literature. Your life from pure cheap fiction, soap opera, that's of course why people love watching, on TV, the so-called soap operas, because it's a reflection of their own life. Oh, that's good, they all live like that.

And then your life assumes a depth. And the outcome doesn't matter anymore. It's just like the true work of literature.

It's peripheral. The outcome is on the periphery. Of your life.

Am I going to make it or not? Well, you may make it for a while, and then you hit bottom. So on the level of form, this is dissolving, about to dissolve.

The gathering, that was a beautiful form here, an energy field created by many humans being present. An energy field of stillness. And the form of the surroundings, the nature here, the stillness that surrounds this place.

You don't need to feel sorry that you are leaving it, because that's only the external form of our gathering. The essence of our gathering is not separate from who you are. Without that, it wouldn't be much.

It wouldn't be much. So there's nothing really that you leave behind that is of any consequence, because the essence is alive in you. The essence of this gathering, which is not separate from who you are.

So when you're sitting on the bus traveling towards the next thing in the story of me, the next thing becomes a little less important. As you feel the aliveness of the present moment, even as you're sitting on the bus. Then the moment of arriving at the station is not that important.

This is the same as the gathering, the same as, still feels the same, because it's still now. And then you arrive at the station, and then you check inside, is it still now? You have to...

You never know, it might be in the next moment. Is this still the same now? Yeah, it is.

The form has changed, but it's the same now. And then wherever you go, you have to check occasionally, is it still now? Yeah, it is.

Because the mind may try to convince you that it's not now. So you remain alive. Not only remain alive, you deepen.

The being is depth to who you are. Regardless of the form of your story, because if everybody's a, let's say a walking fictional, work of fiction, similar, the life story of each person is different. One could write a book about each of you.

You could write your own book. As it unfolds, every day a new chapter. Wait for the next installment.

That suddenly has far greater depth to it, and just as in great literature, what happens to you or what does not happen to you as the story unfolds is secondary. The now becomes primary, the depth of now. And then the external form of your life, of course, at times you add things to your life, things come to you, it seems to go very well, and then something happens and there comes a period of loss or of reduction, and you go, that's all part of living.

It can't go up and up and up. It doesn't make sense. Nothing in the world is a continuous getting better on the level of form.

You can't get better and better as a form, better and better, and then you hit bottom. Present, yes, that's better, to be present now. There's the qualitative, the improvement of your life is to do with the quality of the moment, not quantitative, how much success you have or how it unfolds or what the drama is of your life or the problematic things that haven't resolved themselves yet and you don't know in the next few weeks or months of your life these problematic things, your divorce proceedings are happening, I don't know, how is it all going to end? Am I going to survive?

Yes, you will survive probably the divorce proceedings or your bankruptcy proceedings or the acquisition of a new mansion somewhere. It's all form, ultimately not fulfilling and ultimately not even threatening. There's always the aliveness of this.

Death is guaranteed to the form. Oh, that's okay, that's a relief. And also the essence of the so-called teacher which is just a form is yours.

It's one with who you are. The truth that has been spoken is your truth. Because you

recognized it as the truth as if you were listening to yourself because on a deeper level you were listening to yourself.

The voice arose in the field of consciousness. As you listen to it, I listen to it. That's all.

There was no pre-planning, now I'm going to teach them that. There's nothing to teach them there's a oneness in the process. There's nobody to teach anything.

Consciousness speaks and you are still enough to listen. That's all. So this is not the end of anything really, just changing forms in the field of consciousness.

[Speaker 2] (53:57 - 59:37)

Thank you. We celebrate We are the new man Sunrise over the mountain Spreading your light over the land Sunrise another new morning We celebrate We celebrate We are We are the new man Sunrise Sunrise over the mountain Spreading your light over the land Sunrise another new morning We celebrate We are the new man